

HUMANIST WORLD DIGEST



THE INTERNATIONAL JOURNAL
OF RELIGIOUS HUMANISM

VOL. 33, No. 4

FALL, 1960



50 Cents

APPEAL TO AMERICAN INTELLECTUALS

DR. M. TADA, Japan

THE AGE OF THE ARCHITECT

PRECIS

BAN ON BIRTH CONTROL CHALLENGED

ACLU NEWS

LABOR HAILED AS A BULWARK

LABOR

STARR KING SCHOOL

NOT TO BE TAKEN FROM BUILDING

WHAT IS RELIGIOUS HUMANISM?

The religious Humanist feels that religion without a natural scientific basis is either myth or superstition. Conversely, science without a moral basis is incomplete and non-humanistic. We hold that it is the function of science to seek the truth, and the function of religion to warm and supplement it.

The religious Humanist is consecrated to seeking personal and social values with which to govern life. We hold that the ultimate goal of religion should be the creation of the brotherhood of man under a world order that to every human being provides equal opportunity, personal freedom and universal justice.

We seek to present Humanism as a scientific and religious philosophy which neither denies nor subscribes to any particular faith. Yet we feel that it provides a common faith which all people can use to rise above the barriers of the sectarian beliefs that now divide them. In behalf of this common faith, we emphasize cooperation with, rather than opposition to the traditional religions in an effort towards the unification of mankind.

THE HUMANIST WORLD DIGEST

Editor:

E. O. CORSON

Associate Editors:

EUGENE KREYES, JAMES McKNIGHT, HAROLD SCOTT

Science Editor

D. M. MORANDINI

Social Science Editor

BRADFORD SHANK

CONTENTS

EDITORIAL — E. O. CORSON	3
APPEAL TO AMERICAN INTELLECTUALS — Dr. M. TADA, Japan	4
THE AGE OF THE ARCHITECT	8
HUMANISTS ALSO SERVE	12
TEN AIMS OF HUMANIST WORLD FELLOWSHIP	16
INTERPRETING HUMANIST OBJECTIVES	17
BAN ON BIRTH CONTROL CHALLENGED — ACLU	18
LABOR HAILED AS TVA BULWARK — LABOR	20
LOWER BIRTH RATES BY 1980 — ROBERT C. COOK	22
RELIGION OF TOMORROW — DR. HAROLD SCOTT	25
LETTERS TO THE EDITOR	28
TEN COMMANDMENTS — ADOPTED BY THOMAS L. CLARKE	29

HUMANIST WORLD DIGEST: Published quarterly by the Humanist World Fellowship, Inc.
Second class postage paid at Berkeley, California

EDITORIAL, BUSINESS and SUBSCRIPTION: 1011 Heinz Avenue, Berkeley, California
SUBSCRIPTION PRICE: Single Copy—50 Cents; One year—\$1.50; Two years—\$2.75

The Humanist World Digest makes no attempt to exact complete conformity but rather welcomes a variety of opinions on Religious Humanism. Signed articles, therefore, do not necessarily represent the opinions of the editors.

The Humanist World Digest does not assume responsibility for unsolicited articles and letters. None will be returned unless requested and accompanied by a stamped, self-addressed envelope.

Permission given for reproduction of original articles when proper credit is given. With exchange matter it is understood a like courtesy will prevail.

EDITORIAL

The carryings on at the recent meeting of the United Nations by Mr. Khrushchev is disturbing to many people, especially at this day and age, but those of us who remember a little about history, that was the way these people took over power in Russia itself when they pushed out Kerensky and his Democratic Socialists. Since then that's the way they have acted in the Parliaments of Europe and elsewhere whenever they have had a chance. That's the way they tried to take over labor and many liberal groups in this country, but it didn't work. Some of us, as presiding officers, learned it the hard way.



E. O. CORSON

Let's hope at the next meeting of the United Nations proper preparations will be made to keep order and that Mr. Khrushchev will be advised to keep his shoes on, and if he can't find anything else to do with his fists other than

beat up the furniture, tell him to just put them in his pockets.

At these meetings delegates and heads of countries must behave in a dignified way, because if we are to have peace in the world, the meetings of men that plan it must meet in an atmosphere with a purposeful, dignified and peaceful environment.

I believe Mr. Khrushchev surely realizes that as the alternate is the possible scorched earth, either from the H bomb or the population explosion; there is not much of a chance of survival either way.

Let's hope our new president-elect, whichever it may be, will have the convictions and know-how to start the world on the road to lasting peace where the minds and the bodies of men can be released to work for the kind of a world in which we can be secure and free.

I believe with that kind of a program, world opinion will lead Mr. Khrushchev or his successors into a more cooperative mood.

The ten aims of the Humanist World Fellowship are offered as a suggestive framework around which a world of peace can be built.

CORRECTION—In the Summer issue Editorial, line 9 should read "Companion Congressman."

APPEAL TO AMERICAN INTELLECTUALS

by DR. M. TADA, Japan

Whilst a large number of Japanese people are very much put out about the cancellation of President Eisenhower's intended visit to Japan, in celebration of the centennial anniversary of Japan - U. S. Treaty of Amity and Commerce, brought about by the unexpected political turmoils, at the same time they feel very much relieved. Why? Because I do not think the feelings of the Japanese people have been correctly brought home to the American people.

This letter is therefore written, speaking as it were, for the majority of the Japanese people and not by the privileged groups or those who belong to any particular organizations, etc., to convey to the people of America how we feel about the whole situation.

To summarize the feelings of the Japanese people. Briefly, since the close of the World War II, it can be said that the feelings of the Japanese people are supported by the principle of pro-American and anti-militarization.

However, it so happens, that Japan being lined up on the side of Free World politically and, therefore, within the framework of pro-Americanism, anti-militarization and anti-American are given one and the same coloring without making any distinction between the two. It is to be very much regretted that such misinterpretation has gained the full glare of publicity. The majority of the Japanese people are aware of the fact that, had Japan lined up on the communist camp, and a similar cry of anti-militarization had been raised, much more blood would have been shed, and that the consequences would have been disastrous. We believe, first of all, what the American people must fully understand is, that the Japanese are the first race in this world to have received the baptism of atomic bombs, and went through the tragedy of havoc wrought by such bombs. You will understand, therefore, that a strong feeling of anti-militarization had been deeply rooted in the minds of the Japanese people, and it would be a poor compensation to simply brand such feelings as anti-American. On the other hand, the position of America after the World War II, has been firmly based on anti-communist and, repletion of military force being inevitably the first principle, we are afraid the anti-militarization as advocated by the Japanese people is apt to be taken as bordering on anti-Americanism. What causes us great grief in this connection is that, as

a result of such misinterpretation, the shaping of American foreign policy towards Japan may not bring about the desired results.

There is no denying the fact that, in the present-day Japan, there is a minority of Communists who have been taking advantage of, and cleverly utilizing the anti-militarization feeling of the Japanese people, in instigating people to violence, but then the majority of the people are aware of these tactics, as the fact clearly shows that for the past 10 odd years communism in Japan has failed to achieve its ultimate objective.

However, the recent bungling of Kishi's Cabinet and the apparent militarization of bases have greatly changed the picture. Just then, coincidentally, the U2 jet incident cropped up, and which no doubt excited the Japanese people because, these people are against militarization of the country as mentioned at the outset of this letter. Be that as it may, the majority of the Japanese people are not anti-American. In connection with the cancellation of President Eisenhower's visit to Japan, had it materialized and, if through conspiracy of communists, anything untoward had happened, it would have made an irreparable hole in the existing friendly relations between America and Japan. Therefore, it gave us a sigh of relief when the intended visit was called off.

In looking back over the years since the close of the last war, we can but state that the occupation of Japan by the American forces in 1945 was no doubt to de-militarize the country, and to use Japan as a guinea pig for the creation of an ideal democratic country, without involving any violent struggles amongst different social strata. Since then, we believe, through the changes created in situations in Asia, this policy had undergone changes around 1950, that is, instead of making Japan as a springboard for a true peace, a policy making Japan a fortress against communistic aggression had been embarked upon, with the result that the powers that be in the Liberal-Democratic Party, whilst knowing as they do the feelings of the majority of the Japanese people who are against militarization, they had taken deceptive measures internally and, on the other hand, they appear to have taken steps to implement measures to coincide with your line of policy. All these have backfired and caused the recent wide cracks.

Now, I, as a Japanese, take the liberty of voicing my earnest desire to the American intellectuals. Admittedly, in this age of guided missiles, etc., it may be that making Japan as American military bases (?) has a great military value. However, we be-

lieve the real breakwater against communism—above military strength—would be the pro-American feelings of the majority of the Japanese people. If the militarization is forced upon Japan, there is every possibility that not only will it drive her to neutralism but such diversion may sow the seeds of anti-Americanism. We have had a similar experience in the past and have had to swallow bitter pills, that is, before the World War II, the military policy of Japan against the then Manchuria had been confined entirely to her militarization. There was a minority of learned men in the country at the time who advocated that instead of implementing the policy of militarization, to make Manchuria and Korea ideal peaceful places to live in. Even amongst the then all-powerful military, there were such men as Lt. Gen. Kanju Ishihara who was at the forefront of this movement, and General Issei Ugaki who belonged to an up-to-date group. But, General Ishihara was later banished by Gen. Tojo. So, in order to ward off the infiltration of communism by defying the wishes of the minority of intellectuals, the policy of militarization of Manchuria had been enforced. If Manchuria had then been made an ideal place for a peaceful race, we have every reason to believe that it would have created a buffer state between Japan, Red China and the Soviets. We have gone through the mill and we know what the score is. We believe to militarize present-day Japan not only will it pave the way to crack the current pro-American feelings, but instead will play into the hands of communists who would utilize the situation to attain their objective.

We earnestly appeal to the American intellectuals not to deal unilaterally with the Japanese ingratiatory statesmen but endeavor to grasp the true aspects of the situation confronting this country. Please understand that there are a large number of anonymous thinking people who are worried, if we may be permitted to say, about the unskillful way in which the American foreign policy had been implemented and, please do not adhere to the set opinion that the militarization of Japan which has tasted the bitter pills of atomic bombs, is the only policy to be taken towards her, but open the way to the Japanese people not to be frightened by the invasion of communism and show the way out for the people to become, from the bottom of their hearts, pro-American.

If the American people can see their way clear to embarking upon this policy, we are confident that the majority of the Japanese people would not remain idle. What worries us most is that

if no steps are taken to put things into proper perspective and cope with the present situation, it is to be very much feared that the majority of such thinking people would be gradually swayed over to the anti-American camp.

Finally, I, as a Japanese, very much regret, due no doubt to the deception and cowardice of the Japanese politicians, the much-looked-for visit of your beloved President to this country has had to be cancelled, for which sincere apologies are extended.

* * *

HUAC TO BEGIN RED HUNT AMONG RADIO OPERATORS

The House Un-American Activities Committee announced it has found a new hunting ground.

It will soon begin hearings on a bill to prohibit granting a radio operator's license to a person who refuses to answer questions about Communist activities.

ACLU is now handling a case for two Bay Area radio engineers who were denied licenses because they refused to answer special loyalty questionnaires. This Federal Communications Commission decision will be appealed in Washington, D. C., soon. It will be handled there by Lawrence Speiser, former staff counsel and now ACLU director in Washington.

Why not write Congressman James Roosevelt and indicate your position on this bill for the elimination of the HUAC.

* * *

A Vice-President of Chase-Manhattan Bank sees a recession at the turn of the year, after a mild pickup this autumn. Interviewed by Business Week, William F. Butler foresaw a recession of from six to nine months of about the same magnitude as others since World War II. In this view, there would be a decline of about 2 percent in gross national product from the peak of the recent boom to the bottom of the recession. Jesse W. Tapp, board chairman of the Bank of America, feels that the readjustment ahead may "prove to be more troublesome" than other postwar recessions.

—I.U.D. Fact Sheet

THE AGE OF THE ARCHITECT

An important part of your future is being shaped right now by a man you probably don't even know.

Sitting over a drafting board in his office near you, he embodies a unique combination of talents. Part artist, part engineer, professional counselor, and businessman, he is the architect—the man who is re-shaping America on a scale never before undertaken in this or any other nation's history.

In every era of American history, one profession has tended to dominate the course of public life. When the Pilgrims landed, it was the ministry which gave the early settlers the spiritual strength and courage they needed to conquer nature, disease, and hostile natives. Later, when the settlements grew into colonies, the lawyers established the political and judicial structure through which our nation took form. Still later, it was the financier who developed the nation's industry, transportation, and far-flung communications systems.

Today, in mid-twentieth-century America, a clear case can be made that we have moved into the age of the architect. Consider these facts: Construction is the single biggest industry in the country today—bigger than farming, bigger than automobile production, bigger, even, than defense. Last year, it topped \$50 billion. Within the next decade, we are expected to spend the staggering sum of \$600 billion on construction—more than the worth of all the existing buildings in the nation. And, within the next 40 years, economists predict conservatively that we will have to duplicate every single building in the United States—in effect, build a second America—to house a population which will nearly double in that time.

The architect is the leader of America's building team. In the language of the dictionary, he is the "master builder," the man who "forms plans and designs . . . draws up specifications for buildings" and supervises their construction. The architect's responsibility is to see to it that we live, work, play, and worship in a well-planned, satisfying, and productive physical framework. The basic principles of architecture have remained unchanged since antiquity. But the ways of building, the needs of modern life, and the scale on which building must be planned have changed to a degree which have vastly broadened the architect's practice and the knowledge which he must assimilate to create architecture.

Perhaps the simplest possible description of architecture is that it is the professional use of space. More accurately, it is the design of various kinds of spaces. For example, the arrangement of spaces **inside** a well-designed house keeps children from running across the living spaces of adults. Noisy living spaces are separated from quiet sleeping spaces. In a school, well-planned spaces provide the best education for the tax dollar. The spaces inside a good business building aid production efficiency by keeping the product or key document moving in a straight work-flow line.

Architecture is also the design of **outside** spaces; the way a house is situated on a lot to let in light without unwanted heat and glare, and provide privacy from the neighbors. It is also the way these spaces are related to each other to form a neighborhood and the way neighborhoods are related to form a community. The spaces **between** spaces are important, too; good planning enhances property values by providing an easy link between the house and store without jamming them together to the detriment of both. Pulling them too far apart, of course, is just as bad.

The planning of spaces and their relationship to each other is the social purpose of architecture, the meaning of the word "function" in design. The way the spaces are enclosed and supported is the engineering part of architecture, the provision of structure. To meet the third qualification for architecture, the space arrangements and enclosure should produce the effect we call beauty.

These criteria directly parallel the definition of architecture given nearly 2,000 years ago by the ancient Roman, Vitruvius. His words, as paraphrased in about 1600 by an Englishman, Sir Henry Wotton, were: "Well building hath three conditions—commodity, firmness, and delight." The fundamentals are unchanged—function (commodity), structure (firmness), and beauty (delight).

But the scale on which the architect must think and plan has changed greatly. In pioneer America the rush westward and the handiwork of the semi-skilled carpenter created a psychology of expediency in building from which we are just beginning to recover. Today, as a spokesman for The American Institute of Architects put it: "We are just beginning to dig our way, literally, out of jumbles of bad buildings imitating past European cultures, to clear jerry-built slum neighborhoods, and to rearrange gridiron roadway systems originally planned as if the movement of cars,

and not the needs of people, was the important consideration in planning."

Another hangover, the dangers of which are just beginning to win public recognition, architects say, is the practice of allowing vast tracts of good land to be bulldozed flat and plastered with endless rows of poorly-designed, tiny suburban houses. To erase the scars of the past, reclaim valuable land from the dwindling supply, and build properly for the future will require large-scale planning on an integrated community scale, according to the architects. In hundreds of communities across the nation, this is being done today.

Today, then, architecture is no longer just a single building, but complexes of buildings, designs of neighborhoods, and the planning and redevelopment of whole communities. The nature of the client, too, has changed. Where once it was traditionally a single person, today it is often a board, as with a school or corporation; a committee, as in a church; or even a syndicate, which might involve a combination of developer, banker, or group of investors.

What kind of man is it who is equipped to meet this big design challenge and how many of him are available to do the job? To answer the second question first, there are approximately 11,000 architectural firms practicing in the nation today. In size, they range from one or two persons to hundreds, and an office may include planners, designers, production experts, specification writers, draftsmen, job captains, inspectors, and others. In addition, architects hire as employees or engage as consultants many technical specialists—such as structural and mechanical engineers—who are paid from architectural fees. The architect's fees, it should be added, comes only from his client, the building owner. He is not permitted by the ethics of practice to accept any compensation from the sale or use of building materials or services. By the professional code, no man can serve two masters. Thus the design and building process are kept separate, and the architect acts as the agent of the owner in inspecting and checking on the work of the contractor.

Architectural design—whether it involves a house, a school, bank, or any normal type of structure—generally falls in four stages. The first or "schematic" design stage involves consultations with the client. He must state what is to happen in the building. How many people will do it and how it will be done? What result is expected? In a house, for example, the manner and

habits of the family are more important to the design process than the client's real or imagined feelings about types of materials and color or draperies. Here, clear and direct communication between client and architect are of paramount importance.

Also important is the site, its grade, soil condition, shape, and size. It will affect the building design and its orientation, and so will the local climate, sun-load, amount of rainfall and available light, and a host of other environmental factors.

From this accumulation of data develops the preliminary drawings. In this second stage, drawings are prepared to show the general plan and how it fits the site. Recommendations are made to the client on construction methods, use of materials, and mechanical systems and equipment. An estimate of cost and outline of building specifications are prepared. After the client approves this, the third or "construction documents" phase begins.

Detailed working drawings are made to illustrate all essential architectural, structural, and mechanical work. These drawings, together with others showing interior space arrangements, building elevations, cross-sections, and details, are accompanied by a book of specifications outlining the materials to be used and the required levels of craftsmanship. The fourth phase is the construction itself. The architect directs tests of the quality of materials, checks contractors' shop drawings, and inspects the work as it goes on. He keeps the client informed on progress, checks costs, and approves contractors' applications for payment. When satisfied that the job is done, the architect certifies to that effect.

In large-scale community design projects, of course, the architect, and sometimes teams of architects, work closely with city planners, sociologists, and many types of construction specialists. On this level, both private and public money and interests are involved. But, in the final analysis, the end product is still design—the product of the designer and one of the prime needs of the mid-twentieth century—the age of the architect. —Precis

* * *

Indications of consumer caution are further clouding the economic horizon. A Wall Street Journal roundup has found that the rising costs of education and medical care, a "bought-up" outlook among some consumers, and consumer concern with outstanding debt are putting the brakes on retail sales. Other observers see "fear of a recession" causing the slowdown. A more realistic view notes the leveling off of personal income.

—I.U.D. Fact Sheet

HUMANISTS ALSO SERVE

Orthodox religion makes bold proclamation of their claim of "service to God." As Humanists, we as boldly proclaim our service to man. We hold that service to man whom we have seen and do know, should take precedence over service to a God whom we have not seen and do not know.

listed eighth in the TEN AIMS OF THE HUMANIST WORLD FELLOWSHIP is "The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research."

Incorporated in the INTERPRETATION OF HUMANIST OBJECTIVES is found this statement: "Human solidarity requires that each person consider himself a cooperating part of the whole human race built upon the principles of justice, good will and **service.**"

Protagoras stated as his philosophical principle that "Man is the measure of all things." This is the foundation principle of Humanism. Humanism is man-centered, not God-centered. In other words, as Humanists we believe that we should make service to man supreme, not service to some imaginary absentee God.

This principle of service to man, can, if given expression in our human relationship, transform this world from the selfish, grasping spirit, "cut-throat" competition and world-wide rivalries of the present day, into a peaceful cooperative fellowship of all peoples, working with joy and satisfaction for the common weal.

Like most folk, I was brought up to look upon life as a process of getting. Get all I could, and can all I got. The idea of living to serve others is a principle in social and business relationships that did not and could not gain public acceptance in human relationships until a most recent stage in human evolution, and even to this day it is certainly not generally practiced. However, if all Humanists throughout the world will but practice this principle in their daily lives, we will make a mighty impact upon the human race for good.

In the sense that we are using the term SERVICE in this message, it means that we must give ourselves away—that is, we must serve the interests of others, simply for the joy of serving and not for the purpose of monetary reward. Practicing this principle of service for the joy of serving is a way of life that must be cultivated. Just as there are successful principles of merchandising for **profit**, so there are principles that govern in the practice of service without profit. Opportunities for serving without profit are voluminous, and ideas relative to this kind of service

are like some varieties of flowers—the more you pick them, the more they bloom.

Serving for the joy of the serving instead of the accumulation of wealth, makes one's life much more exciting and significant. To practice this kind of service need not necessarily involve money. Of all ways in which a person may serve another, the giving of money is the least permanent and satisfactory in its results. Ralph Waldo Emerson very wisely said, "The only (real) gift is a portion of yourself."

Every individual has something of great value that they can give. Some have time, energy, skill and ideas. Others have some special talent. All of us can give away appreciation, interest and encouragement. Such service—such gifts, require no money expenditure, unless for a postage stamp or a telephone call. And better yet, even this trivial expense can be avoided by rendering this service in person, and in most cases the gift is enhanced in this way.

While the aim and purpose of rendering the type of service we are talking about is not and must not be for reward, yet in practice we find that it is almost impossible to give anything away in this world without getting something back. **THE MORE YOU GIVE, THE MORE YOU HAVE.** This is because of the operation of the law of reciprocity, which is stated something like this: for each action, there is an equal reaction, opposite in direction, but equal in force.

Several years ago I read an account of a young boy who very adequately demonstrated this principle of service, by giving his services away. Living in a small town he observed many jobs, many services, that he could render. There were lawns to mow; leaves to rake up; errands to perform; snow to shovel; old folk to extend kindnesses and services to; small children to guide and protect. All these opportunities and more was he watching for as chances to serve, and he did serve wherever possible. He did not wait to be asked; neither did he inquire as to what he would be paid. He performed the work he found to do. What was the result? First, the boy was intensely happy. Second, in a very short time the rewards started coming to him. He proved that you just can't give anything away. It will return.

Another example of this kind of service came to my attention recently. An elderly man, desiring to spread sunshine and joy in the lives of small children, made it his business to carry a quantity of candy in his pocket, and when he met a child he

paused, talked to them, and gave them a sweet morsel. Need I tell you the results in the life of the old man; in the lives of the children, or in the community?

Showing appreciation or recognition is one of the finest forms of serving others. If the facts were known, you will find that authors, actors, lecturers, public servants—even the biggest of them—are hungry for genuine expressions of approval. The manufactured publicity that they receive does not satisfy them. They crave the warm, spontaneous, friendly appreciation of the people they are trying to serve.

We are **all human**. We all like recognition. The doctor, the attorney, the teacher, the merchant, the father, the mother, the child—all like to be made to feel that they are appreciated; that they and their services are important.

Don't think for a minute that you are of too tall of stature to stoop to serve and to encourage others. It is the truly "big" man who loses himself in the service of his fellowmen. Little men are self-centered, selfish and grasping. The priest and the Levite in their self-sufficiency and egotism may pass by the needs of others on life's weary road, but the real Samaritan or the real Humanist will always be ready to serve, for service to man is a cardinal principle of their life philosophy.

Quite recently I read of a nationally famous businessman who made the experiment, as he said, of giving himself away, and claimed that he found the practice most rewarding. He said: "If an idea of improving the window display of a neighborhood store flashes into my mind, I step in and make the suggestion to the proprietor. If an incident occurs, the story of which I think the local Catholic priest could use, I call him up and tell him about it, though I am not a Catholic myself. If I run across an article some senator might want to read, I mail it to him. Sometimes I even send books to virtual strangers, when I feel sure they would be interested in a 'find' I had made. Several fine friendships have been started in this way."

As Humanists, we are on the "growing edge of truth", and it is our duty and responsibility to demonstrate this principle of unselfish service to the world. With another, we should each one say to ourselves: "To this end came I unto this hour."

If we have a business or profession that makes us a living, fine. Then why should we not freely give to the world the extra ideas and impulses that come to us? If they may have value to someone else, let the world have your ideas and services. Get

your compensation out of feeling that you are an integral part of the infinite whole, which you truly are. Consecrate yourself to the task of making things more interesting and rewarding for other people.

Thus will your friends multiply and good things will come to you from all directions, for it is a principle of nature that all accounts must be balanced—provided our hands aren't outstretched for return favors.

This principle of service is applicable internationally and interculturally. No matter what your nationality, your religion, or the color of your skin due to the accident of birth, this principle will apply and work wonders in your life.

We do not say that our gifts and services should be rendered indiscriminately, but rather with good judgment. Wisdom, reason and understanding are among nature's greatest gifts, and should be employed throughout all our social, business and cultural relationships. Figuratively speaking, to try to caress a roaring lion would be stupid; but to protect and shelter a lamb lost on the mountainside would be wise and compassionate. In other words, our services should be rendered in those areas where we could reasonably expect recognition or appreciation. Otherwise, we are not "casting our bread upon the waters," but, "pearls before swine" who would turn again and rend us. I have personally discovered the soundness of this conclusion from experience, for I have attempted to present this principle of unselfish service to some in other divisions of society, only to meet with rebuff.

If every Humanist throughout the world will give this principle of unselfish service expression through his life, in the area in which he is living and moving, Humanism will thereby be materially aided in building up the favorable publicity which its importance in the world deserves.

In the Christian Scriptures, where Christ is quoted as having made reference to the principles which would govern in handing down decisions relative to man's virtues and credits, he said that not beliefs, or observance of rights and ceremonies counted, but rather service to mankind, such as visiting the sick, feeding the hungry, ministering to the needy and like human services. These, said he, are the greater things that should not be left undone.

The ancient prophet Amos observed that to "do justly, love mercy and walk humbly" was man's supreme duty. These are the areas where Humanism places the emphasis.

(Continued on page 18)

TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—An accelerated conservation program (1) of the world's natural resources to arrest wasteful exhaustion and wanton destruction and to insure their preservation and widest beneficial use for man's survival (2) to conserve the world's human resources by the establishment of correct population balances as related to their geographical areas.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) an international economic coordinating committee to plan ways to prevent disastrous national and worldwide economic crises.

INTERPRETING HUMANIST OBJECTIVES

HUMANIST WORLD FELLOWSHIP is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

HUMANIST WORLD FELLOWSHIP defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only accepted method of social progress.

MODERN HUMANISM seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

HUMANISM insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purpose of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

HUMANISM recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must

eradicate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race built upon the principles of justice, good will and service.

HUMANISM seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

HUMANISM has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

HUMANISM accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

"Give, and it shall be given unto you, good measure, pressed down, shaken together and running over shall men give into your bosom, for with the same measure you mete, withal shall it be measured to you again." This scripture is scientifically true.

By rendering such a life of service we will very soon make the important discovery that the greatest joys and satisfactions of life are realized beyond money recognition. The consciousness of having rendered some needed service to another, without selfish motives, far surpasses any joys or satisfactions that could be realized thru the accumulation of wealth. —Thomas L. Clarke

* * *

BAN ON BIRTH CONTROL DEVICES CHALLENGED

The American Civil Liberties Union last month called upon the United States Supreme Court to declare unconstitutional Connecticut statutes which forbid persons to use and physicians to dispense information about contraceptives. Such prohibition, the Union asserted, violates the right of privacy guaranteed by the due process clause of the 14th Amendment.

State Opposes Brief

The ACLU's beliefs were detailed in a friend of the court brief which it asked the high tribunal to consider in connection with an appeal by two patients and a physician from a Connecticut Supreme Court of Errors decision validating the disputed statutes. Permission was sought because Connecticut's Attorney General, John J. Bracken, has refused consent to the filing of a brief on behalf of the national ACLU and its affiliated Connecticut Civil Liberties Union.

Power to Regulate Intercourse

"The Connecticut statutes in issue, on their face, seek to regulate an aspect of marital conduct that is inherently private and beyond the reach of government," the ACLU brief claimed. "As applied, those statutes assert the power to withdraw from appellants the right to engage in sexual intercourse. This asserted power is in such complete conflict with accepted medical practice and with the vastly overwhelming practice of the community, that it is arbitrary and therefore unconstitutional." The laws also "unreasonably interfere" with a physician's right to practice his profession, the brief added.

Doctor and Two Patients Involved

The test cases of the controversial Connecticut laws were

brought by two young married women identified only as Poe and Doe, the husband of one, and Dr. C. Lee Buxton, whom they consulted on means to prevent pregnancies. Dr. Buxton is chairman of the department of obstetrics and gynecology at the Yale University School of Medicine and the Grace-New Haven Community Hospital. One of the women already has borne three babies with multiple congenital abnormalities "inconsistent with life." The other suffers from severe physical and emotional ailments which "almost inevitably" would cause her death if she became pregnant.

In support of its premise, the ACLU observed that the Connecticut statutes invade an area of privacy which touches "the marrow of human behavior."

Manifest Unreasonableness

"Among those inviolable incidents of marriage, and the human love on which it is based, is the right to express that love through sexual union, and the right to bear and raise a family," the brief stated. "No other rights are entitled to greater privacy than that normally bestowed upon the acts of intercourse and procreation. Nonetheless, Connecticut has presumed to assert the power to regulate the conduct of its citizens by notifying them that although the state will tolerate sexual intercourse between spouses, it will not tolerate such intercourse unless they obtain from the practice of regulating the frequency of pregnancy. They must, says Connecticut, forbear from planning the size of their family regardless of their physical condition, their desires or their means."

Right to Sexual Union

The unreasonableness of the law is "manifestly established" in the present case, said ACLU, pointing out that the women patients have no such choice since pregnancy would threaten the life of one and the health of the other.

While the practice of medicine is subject to reasonable state regulation, the state has no right to tell a physician how he should minister to his patients, the ACLU asserted. This right is not only protected by the 14th Amendment, but should be guarded in the same manner that teachers should enjoy academic freedom. "The preservation of (the) spirit of free inquiry is as vital to the development of medical science as it is to academic freedom," the Union concluded.

The brief was prepared by Osmond K. Fraenkel, a general counsel of the ACLU, and Jerome E. Caplan of Hartford, Conn., chairman of the Connecticut CLU.

LABOR-MANAGEMENT COOPERATION HAILED AS BULWARK OF THE TVA

TVA's Power Manager, G. O. Wessenauer, gave examples of how the TVA helps create jobs and economic progress in the entire country. Since World War II, he said, household power consumers in the TVA area have bought \$2 billion-worth of electric appliances, almost all of which were made outside the area. Far less of these appliances would have been bought if the people of the area had to pay high private rates for electricity.

Also, he explained, the low TVA rates have forced down private power rates in the regions surrounding the TVA area, thus stimulating use of electricity there and further increasing the purchase of appliances.

Wessenauer gave the labor visitors figures showing that TVA's costs are lower, and its efficiency higher, than those of private power companies. For example, TVA produces power at a cost of 10 mills per kilowatt-hour compared to an average of 25 mills for private utilities. (A mill is one-tenth of a cent).

One of many reasons for that, he said, is that, although TVA is the biggest power system in the country, its top salary is the \$20,500 received by the chairman of its board, which is only a fraction of the salaries received by high officials of smaller private power systems.

The labor visitors' final stop was at Knoxville, Tenn., where they first interviewed Louis J. Van Mol, assistant general manager of TVA. Among other things, he pointed out that TVA has received practically no appropriations from Congress in the past five years, so the money for new TVA power plants and distribution facilities has come from the consumers of TVA electricity.

TVA'S Labor Relatives

Next at Knoxville was an interview of particular interest to workers and unions. It was with Randolph G. Bertram, TVA's labor relations chief.

He said TVA deals with two labor groups—"trades and labor employes", and "white collar employes." All are organized, in 16 international unions and 120 local unions. All employes bargain through representatives of their own choosing, and coordinate their bargaining through a "unique" body, the Tennessee Valley Trades and Labor Council, which crosses the lines of the seven states.

TVA building trades wage rates are based on prevailing union rates in the whole region. The rates of the operating and maintenance employes are based on the prevailing union rates in the main industrial centers of the area.

Real Labor Bargaining

Another unique fact in this labor picture, Bertram said, is that "the unions and TVA make separate surveys of prevailing rates. These surveys go before a TVA-Labor Joint Committee, and there each craft gets a chance to challenge data." In case of disagreement, final appeal is to the Secretary of Labor, but he, too, uses the data of the TVA-Labor Joint Committee, instead of statistics compiled by any government agency.

Bertram said TVA is covered by the law forbidding government employes to strike, but that has made no practical difference. Unlike other government agencies, TVA actually bargains with representatives of the workers, and signs written agreements with them.

"We want to keep freedom of collective bargaining," he stressed.

Bertram said joint TVA-Labor committees handle job classi-

Broad 'Teamwork'

fications, apprentice training, special classes for journeymen and other higher training courses, and will organize a class for any group which is large enough. As an example, he cited electronics classes for electrical workers.

He said TVA health and life insurance plans cover all salaried workers, and TVA contributes to union health-welfare programs for construction workers.

Also, Bertram pointed out, TVA's labor-management cooperation program covers non-negotiable matters—such as safety and conditions on the job. This program is handled by joint labor-management "teamwork" committees, and "gets groups and crafts working together on better ways to do things." This, Bertram said, not only creates loyalty to TVA, but also saves a lot of money and helps to lower TVA power rates.

If the labor visitors were asked the most outstanding impression they gained on their TVA tour, probably most of them would say it was the fine and local spirit of the men and women working for TVA. They feel they are working, not only for the people of the vast valley, but for all Americans.

—Labor

LOWER BIRTH RATES BY 1980?

Goethe once wrote that "nothing is so powerful as an idea arriving at the right time." Without question, 1959 was the right time for the concept that world population is growing much too rapidly for world resources as we know them. The Population Reference Bureau's pioneering effort in public education since 1929 has done much to create the climate of opinion in which this idea can begin to change men's minds and actions.

Whatever may be the propriety of population control as a political issue, there is no question that the controversy which arose in November as a result of the statement issued by the Roman Catholic Bishops in the United States brought the population problem before the public in very dramatic and forceful style. Combined with the political issues of the 1960 presidential election, this debate will help to create an increasing awareness that within the next two decades some solution to the population problem must be found. Unless birth rates fall in the underdeveloped, overpopulated countries, there is little hope of improving living levels for well over half the world's people.

What is the solution? A decline in the world's birth rate by a third—or a half—by 1980 is the first essential. It is now about 37 per 1,000. The timing is crucial because a prolonged crisis would lead to economic and political chaos. Only when man's truly dramatic achievement in lowering death rates is matched with lower birth rates will over-rapid population growth be checked.

Lower birth rates will not come unless the **need** to regulate births is widely understood, unless the small-family pattern is universally accepted as socially and economically desirable. The changing climate of opinion gives grounds for hoping that this transition to lower birth rates could come to pass if bold, realistic, adequately financed programs are developed to cope with the crisis. If public awareness of the situation grows into realistic understanding as it began to in 1958, this could force progress in three major areas:

Education, which is basic to the development of world-wide understanding of the essential facts of human arithmetic and physiology. Only through continuing education can acceptance of the need to regulate births be developed. History provides examples which prove that once people understand the relationship between low living levels and too many people they take effective steps to regulate population growth.

Research, both demographic and clinical. The former will increase our knowledge of the problem and its magnitude and will furnish an accurate picture of current developments throughout the world. From the latter will come the simple, inexpensive, aesthetically and morally acceptable contraceptives, including new ways to make the rhythm method really effective.

Action, which will motivate people to adopt family planning. Action programs should make both new and old techniques known and available to all people.

The Bureau can take much credit for focusing the issues and bringing them to public attention during the past 30 years. This experience in public education has developed important techniques in communication. It has also confirmed the tremendous magnitude of the problem and the desperate need for integrated and adequate means to cope with it.

Recent developments have been gratifying. But much remains to be done before understanding will extend the still restricted nucleus of the demographically alert to the vast majority of the world's people. Even in the United States, with its high literacy rate and with a nation-wide coverage of the population issue by press, radio and television, ignorance of the simplest demographic facts remains appalling:

A recent nation-wide Gallup poll showed that while 72 percent of all interviewed felt that birth-control information should be generally available, and while 54 percent thought that the United Nations should furnish technical aid for controlling births to those nations requesting such information, only 21 percent "were worried about this population increase." According to the Gallup report, the prevailing attitude among the optimistic 79 percent was that "there is no cause to worry, God can take care of these things."

A North American Newspaper Alliance survey of 5,000 students in 34 American colleges revealed that only 4 percent had a reasonably accurate idea of the size of the population of the world. The answer to a question about the United States population was considered correct if the number given ranged between 160 and 200 million. Only 40 percent of all students answered within that range; and 60 percent submitted guesses ranging between 65 million and 18 billion.

If birth rates are to be reduced appreciably by 1980, the need for a very rapid extension of public education both here and abroad is clear. The Bureau must explore ways to further popula-

tion education among the young people who are just marrying or are in the early years of marriage. It is they who will change present birth rates, not the people who are 30 to 45 years old whose family patterns are set or whose children are already grown. For this reason, it is especially encouraging that the **Population Bulletin** was read in 1959 by more college and high school students and their teachers than ever before. The bulk-purchase plan offering the **Bulletin** as a classroom tool will continue to bring population facts to an ever-growing number of people. Other materials should be developed for use in high school current events classes, college "great issues" courses and in workshops and other projects designed to help teachers to give their classes the facts about population change.

Furthermore, the **Population Bulletin** and other Bureau materials should be made more readily available in all countries and especially in those where the need for population information is greatest. The **Bulletin** now goes into a number of university centers abroad and this type of circulation should be widely extended. Translation of the **Bulletin** into other languages, particularly in Latin America and the Far East, with India perhaps the primary target, should be encouraged. Experience during recent years with translation and distribution in Japan by the Population Problems Research Council suggests a pattern. Since success must depend upon local participation, the Bureau should search out cooperating individuals, groups and organizations in the countries.

A much larger circulation of the **Bulletin** can and will be achieved here and abroad. Similarly, the Bureau should extend the use of its press releases in all countries. It should develop other press-radio-TV materials to meet the continuous demand for more information. The Bureau must prepare to expand its Information Service, now a clearinghouse for demographic data and analysis. This Service furnishes writers, speakers and discussion groups with valuable material to stimulate thought regarding the population question. Although population research is essential to understand the current explosive population growth, too much of it is locked up in technical reports. The Bureau's educational program must continue to bring to public attention those important trends which mold the world's and the nation's future and point out the economic and sociological implications of those trends. Population "inflation" may not yet be an imminent threat to the economic well-being of the fabulously fortunate United States, but the rapid growth and high mobility of our population

since 1945 certainly have contributed to a deteriorating educational system, overcrowded suburban areas, decaying central cities, vanishing water supplies, to say nothing of increased taxes. Some thoughtful citizens believe that rapid growth already has begun to restrict individual freedom in this country, and they consider this an ominous threat to future generations. Professor Joseph J. Spengler warned: ". . . In this event the stork would have managed to do what the followers of Marx had found themselves unable to do for all they tried—fasten fetters on mankind."

The **right time** for awareness of the population problem was 1959. The right time for extending public education at all levels is this crucial decade of the 1960's. The Bureau faces a new and greater challenge in these fateful years. If the long-term goal of a lower world birth rate by 1980 is to be realized, the simple elements of human arithmetic must be understood throughout the world. Until now, only a beginning has been made toward achieving this goal which vitally concerns all the world's people.

—Robert C. Cook, Pres., Population Reference Bureau, Inc.

Editor's Note: This is a reminder to those who realize the urgent need of creating a world-wide understanding of the dangers of population explosions to support another most worthy organization, the Population Reference Bureau, Inc., 1507 M Street, N.W., Washington, D. C.

* * *

RELIGION OF TOMORROW

by DR. HAROLD SCOTT

Here is a good question. This man writes "In an address you refer to the religion of the future. Tell us what that will be like."

Well, I have no revelation on the future. I don't believe there is any such thing as revelation. Also, the future presumably is a long time. But there is enough of a revolution in theological thinking today so I believe we **can** see the outlines of an emerging philosophy of religion.

Because so much error, myth and superstition have been sanctified by the church it is inevitable that the religion of tomorrow will have to discard a great deal. The ground must be cleared before we can erect the cathedral of our dreams.

Perhaps first we must revise our notion of what religion is. It is not a revelation let down from some heaven. It is not some-

thing you get or do not get like the measles. The new religion will say that religion is a native, natural characteristic of man that developed in the course of evolution out of man's need. That's not negative; that's positive.

We must revise our notion of man being a special creation as set forth in the book of Genesis. That account of Adam and Eve and the Garden of Eden is a myth. It's good fiction but it's not science and it's not history. The religion of tomorrow will accept man as being what science says man is—a product of biological evolution. That's not negative; that's positive.

We must revise our notion of how we acquire religious knowledge. All apprehension comes to us as raw data from the senses: hearing, seeing, touching, etc. There is no non-sensory knowledge. We gain religious knowledge in the same way we gain any other knowledge. We do not have two nervous systems, one for grasping religious knowledge and the other for peeling potatoes. Learning, habit formation and conditioning are what the psychologists say they are. That's not negative: that's positive.

The religion of tomorrow will accept the full impact of scholarship, and that includes both the method and the conclusions of science. The religion of the past is full of negatives. Many of the old doctrines will have to go as: special creation of man, denial of biological evolution of man, denial of the history of the evolution of astronomical bodies, geological age of this planet and the origin and age of man. The philosophy of religion is summative and derivative. Religion is response to stimuli. It has no data of its own. It is dependent upon the conclusions of other sciences. The religion of tomorrow must not, like religion of today, be anti-intellectual, weak and negative. It will be strong and positive because it will be based on established facts.

There are world religions beside Christianity. Christianity is a minority religion. Religious leaders of other religions can tell as tall tales of supernaturalism as ever could the writers and leaders of Christianity. There is no such thing as the supernatural. The religion of tomorrow will say there is no point in calling any part of our experience supernatural. That's not negative; that is positive. All the great world religions have their sacred books or Bible. The word **Bible** comes from the word **Biblia** meaning books. The religion of tomorrow will abandon the present "tis and taint" attitude toward the Bible and take the positive attitude that it is a humanly produced book containing some human errors but many valuable spiritual insights. It shows the changing

evolutionary character of religion under the impact of climate, impinging cultures, political and economic forces. The religion of the future will abandon the present negative attitude toward Bible study and accept modern scientific Biblical analysis.

The religion of tomorrow will abandon the old notions of authority of "a priori" dogmas, decisions of church councils of the past, so-called church authorities, the pope, the Bible, ancient creeds, formulae, martyrs, teachers, bishops and revelation and will proclaim the positive proposition that the only authority in religion, as in everything else, is in the truth; that truth in religion must be achieved by hard work, competent scholarship and rigorous methodology as in any other field of learning. It will take the positive stand that truth is what the scientists say it is, a high degree of probability. It will take the positive position that there is no easy way to knowledge in religion and therefore will condemn an untrained ministry as being as absurd in its field as would be the practice of medicine by people who had not been graduated from medical school. The religion of tomorrow will insist on a trained ministry. That's not negative; that's positive.

The notion that deity has delivered a revelation to the inhabitants of this second-rate planet in this fourth-rate sun system whittles God down to about the status of a congressman. There is no revelation. By the study of man and man's environment we can come to some tentative conclusions as to the duty and interest of man. But the philosophy of religion must always be subject to change. One of the dilemmas of Christianity is that it has proclaimed dogmas that have been proved error, but, having claimed they were revelation, there was no graceful way of retreat from impossible positions. The religion of tomorrow will say learning, intelligence and knowledge are human, not super-human characteristics, thus our affirmations about religion (our theology) should always be in a state of revision as world knowledge increases. The trouble with the many conflicting versions of the Christianity of the past is that they explained too much. Religion of tomorrow will be more modest, more careful.

The wild speculations about life after death of course will not be accepted except by the very ignorant. I think the church has been guilty of immoral conduct by what practically amounts to selling house lots in heaven for which it can deliver no deed.

The religion of the future must be intellectually respectable, historically honest, scientifically sound, and emotionally satisfying. That's not negative, but positive.

LETTERS TO THE EDITOR

To the Editor:

Quoted by Dr. Berkley Blake, Pastor Emeritus of the Santa Barbara Unitarian Church, speaking Sunday, October 2nd, in the Santa Paula Universalist Church. Quote from the Journal of John Madison:

The Continental Assembly called by the states to revise the Articles of Confederation had reached a stalemate and it looked very much as if no progress could be made. Then arose Benjamin Franklin, grand patriot of the revolution. He was then 82 and beloved of all of his countrymen. Franklin said (not quoted exactly but substantially)—“Gentlemen, we have reached a point wherein we seem to be able to make no progress in solving our problems. I propose that we turn to Almighty God asking his help and strength in reaching a solution.”

Mr. Franklin was a Deist, with a Quaker background. He had no time for Christian orthodoxy. Yet he was very reverent toward the Creator, the one he would have credited with bringing the earth into being. I already have mentioned the respect in which his fellow Americans held him. What happened? Nothing. No action was taken on Mr. Franklin's proposal. What illustrates better the determination our fathers had to maintain this country as a secular Republic? No union of church and state for them!

—James W. McKnight

To the Editor:

A boycott of a man's business in Bangor, Maine, inspired by a church's ambition to obtain tax funds, is the theme of a new POAU film, according to Glenn L. Archer, executive director. “‘Boycott’, a new 16 mm. sound film, had a series of premiere showings during October,” Mr. Archer said.

“The particular incident which suggested the film to us,” he said, “was a Roman Catholic-sponsored boycott which resulted in the ruin of the business of a man whose father had cast the decisive vote against parochial school bus transportation at public expense in the State of Maine.”

“We have become aware of a rapidly rising index of boycott and censorship tactics carried on by a religious group which assumes the posture of a minority faith in the United States but has actually become an oppressive majority in many American communities. Contrary to many, we believe that such incidents should be subjected to the glare of full publicity. Dark and shameful as they are, we believe that they cannot stand the light. Our

purpose in making this film is to reveal to the American people the dangers of clerical power when it is supported by a strong fanatical element in the population. To be forewarned is to be forearmed."

The black and white 16 mm. sound film is distributed by the POAU Film Department, 1633 Massachusetts Ave., N. W., Washington 6, D. C.

—P.O.A.U News

Dear Friends:

Enclosed is my application for membership and check for \$5. Although I have been a member of another Humanist organization, after reading your magazine, in particular your definition of religious Humanism, I feel that I belong in your organization. Religious Humanism impresses me as possessing human warmth and sincere aspiration towards the brotherhood of man. Although the rejection of the supernatural and superstition is clearly stated, it does not reject people.

Zamenhof, the author of Esperanto, was a religious Humanist, and would have felt at home with your platform. Unesco has chosen him and five others to be specially honored this year on the centenary of their births. An article about him appeared in the December 1959 issue of the Unesco "Courier." A digest of it would be very appropriate for your magazine, in my opinion.

Your stress on unification of mankind appeals to me very strongly. The same ideal attracted me to Esperanto more than twenty years ago. Such unification does not imply that one part of mankind shall force all the rest to conform to its notions. It does imply that the various groupings of humanity shall learn to respect and appreciate each other and work together for the common good. These things grow out of understanding, and understanding depends on communication. It is here that Esperanto can play an importantly helpful role.

St. Louis, Mo.

—George Falgier

* * *

T E N C O M M A N D M E N T S

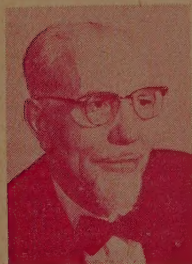
Of the Spirit of Truth

I AM THE SPIRIT OF TRUTH who wouldest lead thee out of the wilderness of ignorance, fear, drudgery, disease, war and poverty. If thou wilt have no other Guide before me, I shall set you free.

Thou shalt not make unto thee any final formula of the truth, but keep thy mind open to new ideas, for I am a progressive prin-

ciple, visiting the stupidities of the fathers on the children, unto the third and fourth generation of those who ignore me. Speak the truth today as you are able to understand it, and likewise tomorrow even though it contradict all you have spoken today, for consistency is the enemy of progress.

Thou shalt not use my name or my power to promote upon earth blind passion and cruel hate among the children of men, for all are ONE by kindred origin, regardless of race, color, condition, politics, nationality or religion. All being parts of ONE GREAT WHOLE, it follows by the law of compensation that to the extent that you serve and help others, shall you reap reward; and, to the extent that you injure or hinder others, shall you suffer loss.



THOMAS L. CLARKE

Remember all the days of thy life to make them rewarding: filled with generous acts and helpful service.

Honor thy sons and thy daughters and all the children of men that their days may be blessed by what thou art able to accomplish for them and for those who come after them.

Thou shalt not use violence against thy fellow man because his ideas are different from thine. In a world of infinite variability, freedom and individuality must be preserved. Cultural progress results from progressive education; not by force of arms.

Thou shalt not be faithless to thy spouse, but together thou shalt make a happy home, teaching thy children these basic principles to guide them in their quest of knowledge, and the acquisition of life's satisfactions.

Thou shalt not steal bread from the hungry, clothes from the poor, or shelter from the needy by making goods and profits the chief end of thy labor. Service above self shall be thy motto.

Thou shalt not swear falsely to thy fellow man by malicious propaganda, colored news, biased polemics or erroneous advertising, for he shall not be held faultless who taketh advantage of the gullability of his neighbor.

Thou shalt not covet of me greater power to act for thee or to succor thee or to reveal myself to thee, than for others, for I have chosen to give all men freedom to find their own way, and I myself am subject to thy will.

—Adopted by Thomas L. Clarke, Brown City, Michigan

THE MEMBERSHIP ROLL CALL

The Humanist World Fellowship is a non-profit, religious organization devoted to the extension of religious Humanism. Its activities are financed by the procurement of memberships, voluntary donations and legacies, all of which are income tax deductible. Included with each membership is your subscription to the Humanist World Digest. Won't you join us?

The recent advance in the cost of labor and materials has made the rocky road of existence for liberal non-profit organs like ours even more difficult. Holiday subscriptions for your liberal friends and advance payments on your subscriptions will help the Humanist World Digest continue to light the road ahead with its ever-burning torch, throwing the light of Humanism where darkness has prevailed.

With what seems also obvious, the economic recession our economists say we face will also develop social changes which will make the work of the Humanist World Digest even more compelling. Yes, we need your help.

MEMBERSHIP AND SUBSCRIPTION FORM

Please enter my membership to the Humanist World Fellowship including my subscription to the Humanist World Digest.

☐ \$5.00 Regular ☐ \$10.00 Contributing ☐ \$25.00 Sustaining

Please enter my subscription to the Humanist World Digest in my name as checked.

☐ 4 issues \$1.50 ☐ 8 issues \$2.75 ☐ 12 issues \$4.00

Name.....

Address.....

City..... Zone..... State.....

Occupation.....

PLEASE SEND A COMPLIMENTARY COPY TO:

Name.....

Address.....

City..... Zone..... State.....

Mail to: HUMANIST WORLD DIGEST
1011 Heinz Avenue - Berkeley 10, California

IN MEMORIAM

THE REV. GORDON KENT

In Ojai, Calif., recently the Rev. Gordon Kent died. Ojai is quite a religious center but Gordon did not have a Unitarian Church in that community. Born in Wales, Great Britain, he came to this country when a boy. His Welsh background and British heritage were always with him. He knew his Bible very well and in his many arguments he disclosed a knowledge of Scripture not held by his more orthodox opponents. He was a leading Humanist at a time when Unitarian Humanism was very heretical. Many people were attracted to a more liberal religion by Gordon but this did not mean he received calls to bigger churches. He spoke truly when he said, "The officials of the Sioux City, Iowa, Unitarian Church never forgave me for filling empty seats."

Gordon was sometimes impulsive and outspoken but always sincere. He was a real scholar in Bible and comparative religions. He was a real success in the cafe business in his later years and made many friends. He was active in Ventura County Unitarian Universalism. He, with his wonderful wife and sister, attended the Santa Paula Universalist Church and helped in forums and religious education up to the time when his heart suddenly stopped beating. He wrote for many liberal publications and for the newspapers. Several articles appeared post-humously. "Humanism for the Millions" one of his best known booklets, opened doors that led many from the dark void to the light of a new day. His lightening arguments, keen humor and breadth of interest will carry on in other lives indefinitely.

—James W. McKnight

STARR KING SCHOOL FOR THE MINISTRY
2441 LE CONTE AVE.
BERKELEY, CALIF.